

**VERAIGNE CORDIAL FOR
a Christian Conscience.**

From Roanethe.xi. day of May
Anno Domini.M.D. Liii,

1 August Leipzig

1820

Ames p. 816

WH 3-1577

**VERAIGNE CORDIAL FOR
a Christian Conscience.**

From Roanethe.xi. day of May
Anno Domini.M.D. Liii,

1 August Leipzig

1820

Ames p. 816

WH 3-1577

A SOVERAIGNE CORDIAL for a Christian conscience.

BE not a fraid (most deare-
ly beloued in our Saui-
our Christ) at these most
perilous daies, wherein
by the sufferance of God, the
prince of darknes is broken loose,
and rageth in his members against
the elect of God, with al subtilty,
to set vp againe the kingdome of
Antechrist, against whom so that
ye be strong in faith, to resist their
diuelishe doctrine with the pure
gospel of god, arming your selues
with patience to abide what soe-
uer be laied vnto your charge, for
the truthe sake, knowynge that
therunto you be called, not onely
to beleue in him, but also to suffer
for him. Oh how happie are ye, that
in the syght of God are counted
worthy to suffer for the testimo-
nie of Christ. quiet therefore your
selues (oh my louing brether) &
reioyce in him for whom you suf-
fer, for vnto you do remaine the se-
unspeakeable ioyes, neyther eye
hath sene, nether eare hath herd,

A.ii.

neither

Mar. xiii

Apo. xx.

i. Pet. v.

Philpi. i.

Act. xiii.

i. Pet. iii.

Actes. v.

Ez. lxiii

i. Cor. ii.

Apo. xvi

A foueraigne cordiall

Psa. cxv.
Luk xvi.
Mat. vii.

Ephe. ii.

1 Tim. ii.
Ioh. vi.
Philip. ii.

neither the hart of man is able to
comprehend. Be not afraid there-
fore of the bodely death, for your
names are written in the booke of
life. And the prophet doth record
thar in the sight of the Lord, pre-
cious is the death of his sayntes.
Whatch therfore and prai, that ye
be not preuented in the day of tēp-
tacion. Now commeth the day of
your trial, wherin the waters rage
& the stormy windes blow. Now
shal it appeare whether you haue
builded vpon the fleting sandes,
or vpon the ynnoneable rocke
Christ, which is the foundatiō of
the Apostles and prophets, wher
on euery house that is builded gro-
weth into an holye temple to the
Lord by the mightye working of
the holy ghost. Now aprocheth
the day of your battaile, wherin
it is required that you shewe your
selfes the valeaunt souldiours of
Iesus Christe. armed with the ar-
mour of God, that ye may be able
to stand stedfast against al the cra-
tie assaults of the diuel. Christ is
your captaine, and you be his chri-
stians,

for a Christian conscience.

Jesus, whose cognisance is the Itebe. xii.
crosse, to the which he willingly Collof. i.
humbled him selfe, euen vnto the i. Pete. v.
death, & hath therby spoiled his e Math. x.
nemies. & now triumpheth he ouer
thē in the glory of his father, mak-
king intercession for vs that here
are to be fulfilled in hys mysticall
body. Ye behoueth therefore euery
one that wil be counted his scho-
ler, to take vp eche one his crosse
and folow Christ, as ye haue him
for an example, being assured that
he beinge on your side. nothyng
shal be able to preuayle agaynst
you. and that he wil be with you
vnto the worlds end. ye haue hys
promis in the. xx. iii. of Mathew,
he wil go forth with his host lyke
a conquerour to make a conquest.
He is the man that sitteth on the
white horse crowned with immor-
talitie. and ye brethren are his fe-
lowship. wherof he is the heade.
He hath your hartes in his handes
as a bow bent after his godly w^l,
he shall direct the same after the
ritches of his grace into al spiritu-
al and heavenly cogitacions. he is

Rom. viii
Mathew
xxviii.
Apoc. vi.
i. Cor. i.
ii. Tit. iii.

A. iii.

faithful

A foneraigne cordiall

i. Cor. x. faithfull and wil not further suffer
 you to be assaulted, then shal be a
 boue your power, and in the most
 daunger he wil make a waye, that
 ye may be able to beare it. Shrink
i. Pet. iii. not therfore deare harts, whether
Exod. iiii you shall be called, for the hope
 that is in you, for ye haue a com-
Psa. xxxi fortour. euen the spirit of truth,
 which was sent from the heauen,
Luk. xiii. to teach vs, he shall speake in vs,
 he shal strengthen vs. what is he
Aetes. ii. then that wil be able to confound
 vs? nay, what tiraunt is he that now
Psal. cl. boasteth him selfe of his strength
 to do mischief, whom the Lorde
 shall not in the sayinges by the
 mouthe of hys seruantes stryke
 downe to hel syre? ye sodenly wil
 the Lord bring downe the glorie
 of the proude Philistian. by the
i. Re. xvii hand of his seruant Dauid. Their
 strength standeth in the speare &
 shield, but our help is in the name
Psal. lx. of the Lorde, whiche hath made
 both heauen and earth He is our
ii Cor. vi buckler, walle, & tower of defence,
 he is our god, and we are his peo-
Heb. viii. ple, he shal bring the counsell of
 the

for a Christian conscience
the vngodly vnto nought. He shal Psa. lxxx
take them in their own net, he shal
destroy them in their owne inuen-
tions, the right hand of the Lorde Psa. cxi.
shal worke this wōder, his power
is known among the children of
men, their fathers haue felt it, and Psalm. lii
are confounded. In like maner shall
their children know that ther is no Psa. lxxv.
counsel against the lord, whē their
secretes ar opened vnto the world i. Cor. xi.
and are found to be against the ly-
uing God, worcke they neuer so
crafteli, build they neuer so strong
lie, yet shal their Babel fal down,
and the builders them selues shal
be scatered vpon the face of the
earthe, as accursed of God. The Psa. xciii
iust shal see this and be glad, and
praise the name of the lorde, that
so mercifully hath delt with hys
seruauntes, as to bring their ene-
mies vnder their feete. Then shal
the fearefull seede of Cantra-
ble and quake. Then shal the mag-
nyng Ismalites be cast out of the
dore: Then shal the proud Nem-
prothe se his labour lost. Thē shal
the host of Babilon be roden vnder

A.iii,

der

Gen. iiii.

Gen. xxi.

Gen. xl.

Phil. iii.

A foueraigne cordial

Let foote, then shall the Scribes
and Pharisies for madnes feare &
Psal. ii. rage. Then shal their wisdom be
known for extreame folly. Then
1. Cor. iii. shal the bloody dragon be voyde
of his pray. Then shal the whore
Psal. xc. of Babilon, receiue a double vena
geaunce, then shal the market mē
Job. v. of the beast, come vnto an open
Apoc. xii shame, then shall they scratche
their crownes for the very fall of
Ap. xviii. the monstrous harlot (whom now
Apo. xiii. they serue for filthye lucre) when
Ap. xviii. no man will bye their wares anye
more. Then shal the popish priest
Psa. cxlv. hoo de crie wel awaye with care,
euen when the lord shal help his
seruauntes, which day is not far.
The day wherein the kingdome of
Antichrist shal haue an ende, and
neuer arise any more. In the mean
time, abyde in certayne and sure
hope cleauing vnto the promises
of god, which in their due time shal
be fulfilled, and acquit your selues
like men. against the enemyes of
1. Cor. xvi God in al humblenes of mind, pur
1. Cor. viii issaunt in spirite, to acknowledge
Heb. ix. x one God, one only sauour Iesus
Chri st,

for a Christian conscience.

Christ, one only sufficient & euere
lasting sacryfice for the remission
of sinnes, euē the precious bodie
of the lord Iesus Christ, once offe
red for al & for euē. which now
sitteth on the right hand of god,
and from thence shal he come to
iudge both the quick & the dead,
and the last day he shall. &c. and
vntyll that tyme occupyeth that
blessed body none other place to
dwel in, to be kept in, to be inclo
sed in, bnt only in the heauens, e
uen in the glorious maiesti of god,
personalli abiding ther in the self
same bodye without commyrge
downe frō thencetil the last hour
and as he neuer ceaseth to be mā,
so doth he neuer leese the similis
tude of a man, his body ther hath
his linjamentes, and leaueth them
not, so hath that body there hys
signes, and shrincketh not, & hys
manly shape at any tyme, he alte
reth not. He is in that he toke of
the virgin Mary a naturall man in
al conditions (excepte synne) and
what he tooke of his blessed mos
ther by the working of the hōlye
ghost

Psa. lxxvii

Actes. iiii.

Hebru. i.

i. Pet. iii.

Ephesi. i.

Philip. ii.

Roma. i.

Phil. ii.

Ioh. xvi.
i. Iohn, ii.
1. Tim. ii.

A soueraigne cordiall
ghost, he toke it for ever, and will
not exchange for anye other, he
tooke the shape of a man, wyth
the substaunce of hys manhooode
in one sacred wombe, there were
they coupled together by the ho-
ly gost, neuer to be deuided a sun-
der, he retaineth the one from the
other inseparablye, as he will not
alter the substaunce of his flesh in
to the substaunce of bread, so he
wil no more alter the shape of his
bodi into the forme of bread, ther
cannot be a greater absurdite a-
gainst the truth, then to thynke
that he woulde leaue the shape
that he toke in the virgins wobe
(being an accident vnto his mans-
hooode) and ioyne vnto the same
the fourme of a wafer cake ba-
ken in an ouen, or betwixt a paire
of irons. As he is in heauen very
God, so is he in heauen veri man,
one onli mediatour betwixt god
and man, euen the man Christ Ie-
sus, he it is that is the propitiati-
on for our sinnes. Bebolde there-
fore to confesse this moste apo-
stolycke doctryne, and also that
all

for a Christian conscience.

Al fauour, mercie and forgiuenesse Collo. xi.
comineth only by him. The onely
sonne of God the father for vs al,
was made wisdom, rightuousnes, i. Corin. i.
sanctification and redemption, all
these are the gifts of God the fa- Ephe. ii.
ther, freely geuen vnto vs bi Christ
Iesus, God and mā, through faith
in his bloud, and not by the merits
of men, giftes they are (I say) frely
geuē, geuen vnto vs of fauor, with Abac. ii.
out desert by beleuing, and not de
seruing. To this the law, and Apo Gala. iiii.
stles beare wytnes. This doctryne
haue all the blessed Martires of Ephes. ii.
Christes church witnessed wyth Actes. x.
their blud to be true. To this truth
hath al the consciences of all true
beleuers confessed, euer since the
ascention of Christ, this witnes is
not but of God. What better qua-
rel can ye then haue to giue youre
liues for, then for the truth it self?
That man that giueth his life for Luke. ix.
the truth: taketh the readiest way
vnto life. He that hath the Popes
curs for the truth: is surer of Chris
tes blessing. wel then my brethre Phili. iiii.
What shal you let, but that you go. Cor. ix.
for

A foweraigne cordiall

forward as ye haue begonne, nay
Ihon. iiii. rather runne with the runners, that
Psal. xv ye may obtaine the appointed glo-
rie. Hold on the right wai, that ye
Ephe. iiii neither looke backe, haue the eye
of your faith fixed vpon God, and
Collo. iii. so runne that ye may get holde of
Math. x. it. Cast away al your worldly pelfe,
Mar. viii. as the fauour of frendes, feare of
men, sensual affection, pouertye,
riches, landes, possessions, carnall
fathers and mothers, wife & chil-
dren, with the loue of your owne
selues, and in respect of heauenly
treasures, ye loke for. Let al these
be denied and vtterlye refused of
you, so that in no cōditiō they do
abate your zeale, or queneche your
loue towards God. In thys case
Ephe. iii. make no account of them, but ra-
ther repute the as vile, in cōparisō
of euerlasting life, away with the
as thornes that choke the heuenly
seed of the gospel, wher they be
Luke. viii suffered to growe. They are bur-
thens of the fleshe, which encom-
Rom. vii. ber the soule. exchange them ther-
fore for aduantage. Doth not he
gaine that findeth immortal treas-
sures

for a Christian conscience.

sure, for heauenlye & corruptible riches. Leteth that man any thing which of his carnal fathers & mothers is forsaken, when therefore he is receiued of god the father to be his child & heire in Christ, heauenly for earthlye, for mortall immortal, for transitory things, things permanent, is greate gaine to a Christian conscience. Therefore (as I begonne) I exhort you in the Lord, not to be afraid. Shrink not my brethren and sisternes, my trust not God, be of good comfort, reioyce in the Lord, holde fast your faith, and continue vnto the ende. Denie the worlde, and take your crosse and folowe him, whiche is your lodes mā. and is gone before. If ye suffer with him, ye shal raigne with him. VVhat way can you glorify more the name of your heauenlye father, then by sufferynge the death for his sonnes sake? what a spectacle shal it be to the worlde, to behold so godlye a fellowshyp as the seruantes of God, in so iust a quartel as the gospell of Christe. With so pure a conscience, so strong a faith,

Psa. xxi.

Ephes. i.

Gala. iii.

Phili. iii.

Hebr. vi.

i. Cori. ii.

ii. Tim. ii.

A soueraigne cordiall
 a faith, and so liuely an hope, to
 offer them selues, to suffer moſte
 cruel tormentes at the handes of
 Gods enemies, and ſo to end their
 daies in peace, to receiue in the reſ-
 urrection of the righteous life e-
 uerlaſting. Be ſtrong therefore in
 your battaile, the Lord God is on
 your ſide, & his truth is your cauſe
 and againſt you be none, but the e-
 nemies of the croſſe of Chriſte, as
 the ſerpent and his ſeede, the dra-
 gon with his taile, the market men
 of the beaſte, the offspring of the
 phariſies, the congregation malign-
 aunt, the generation of Vipers,
 murderers, aſ their father the di-
 uel hath bene from the beginning,
 to conclude, ſuche are they as the
 Lord god hath alwaies abhorred
 & in al ages reſiſted and ouerthro-
 wen. God, from whom nothing is
 hid, he knoweth what they are, he
 that ſearcheth the hartes of men,
 he hath found them out to be cra-
 ſie, ſuttle, ful of poiſon, proud, diſ-
 daineſul, ſtifnecked, deuouters, ra-
 uenours, barkers againſt Chriſtes
 Teſtament, filthie and ſhameles,
 and

for a Christian conscience.

and therfor doth the spirit of god
by the mouth of his holi prophets
& Apostles cal them by the names
of Foxes, Serpents, Cockatrices,
Lions, Leoperdes, Bulles, Beares,
Wolues, Dogges, Swine, Beastes,
teaching vs therby to vnderstande
that their natural inclination is to
disceiue, poison, and destroye (as
much as in them lieth) the faithful
and elect of God, but he wyth hys
right arme shall defende his litle
flocke against the whole rabilmet
of these worldlinges, which haue
conspired agaynst him. He hathe
nombred vp the heares of his chil
drens head, so that not one of the
shal perish without his fatherlie
wyll. He keepeth the Sparowes,
much more wil he preferue them
whom he hathe purchased wyth
the blond of the immaculate labe.
He wil kepe them, vntil the hour
appoynted, wherein the name of
god shal be glorified in his saints,
in the meane time let them worke
their wils, let them enuie, let them
malyng, let them blaspheme, let
them curs, banne, betraie, whippe,
scourge,

Psalme. vi

Math. xx

Luke. xxi

Math. x.

1. Peter. i.

Math. x.

A soueraigne cordial

Sapi. iiii. scourge, hang and burne. For by
these meanes God wyll trye hys
elect as gold is tried in the fornace
and by these frutes shal they bring
Math. vii them selues to be knowen what
they be, for al their shepes skynne.
For as he that in suffering paciētly
lie for the gospel of God, is there
Ieromes by knowen to be of Christ: euen so
Words vp in like maner is the persecutour of
on the them knowen therby to be a mem
vii. psal. ber of Antechriste. Besydes that,
these their extreme cruelty shal be
a meane the soner to prouoke god
to take pite vpon his seruauntes, &
to destroy those that so tiranously
lie intreate his people, as we may
learne by the historyes, as well in
Exo. xiii. the bondage of Israel, vnder Pha
roo in Egypt, as also in the misera
Esd. xxi ble captiuitie of Iuda in Babilon,
wher as when the people of God
were in most extreme thraldome,
then did the Lord stretch fourth
his mightie power to deliuer hys
seruauntes. Though god for a time
Mach. vii suffer them to be exalted in their
owne pride, yet shal they not escape
Iaco. iiii. his vengeance. They are his
rodde

for a Christian conscience.

rodde, and when he hath woren
them to the stumpes, then will he
cast them into the fire. This shalbe
their final reward, your duty is in
the meane while patientli to abide
the wil of god, which worketh al
thinges for the best. Thus dealeth
he with vs, partly for our trial, and
partly also for our sinnes, whiche
we most greuouſlie haue commit-
ted to the great ſlaunder of his gos-
pel, wherby the name of God is e-
uill ſpoken of among his enemyes,
for the which he now puniſheth
vs with his fatherly correction in
this world, that we ſhould not be
dampned with the world. By this
meane ſeeketh he his ſheepe that
were loſt, to bringe them home to
the fold againe. By this way ſee-
keth he to reſourme vs, that we
maye be like vnto him after the i-
mage of his ſonne Ieſus Chriſt in
al holines and righteouſnes before
him. Finally, this waye vſeth hys
godly wiſdome, to make vs therby
to know him, and our ſelues in him
that afore tyme had a maner for-
got him, prayſed be hys name. As

i. Pete. v.
Apoca. i.

Hebr. xii.
Iacob. i.

Ezechias
xxxvi.
Roma. ii.

i. Cori. i.
Luke. xv.

Eph. iiii.

Oſi. xiii.

B. i.

for

A soueraigne cordiall

for these Balamites which now do
molest vs, let vs now commit them
vnto the handes of GOD, gyue
him the vengeance, and he wyll
reward them. Fal ye to praier, and
let these belly gods prate, for he is
in heauen and sleepeth not, that ke
peth Israell, he is in heauen that
made the seas calme, when the dis
ciples wer afraid. Let vs now faith
fully cal vpon him, & he wil heare
vs, let vs crie vnto the Lord, for he
is gracious and merciful when we
are in trouble. He is with vs, he wil
deliuer vs, and he wil glorifie vs. If
we be tourned vnto him, we shall
find him turned vnto vs, if we re
pent vs of our wyckednes done a
gainst him, then shal he take away
the plague that he hath deuised a
gainst vs. Let vs therfore earnestly
repent, and bring forth the worthi
frutes of repentaunce. Let vs studi
to be hys. then shall we not feare
what these hipocrites do against
vs, which with their pretended ho
lines deceiue the hearts of the peo
ple that be simple, and abuse the
W. at. xii. autoriti of god in his princes, caus
sing

for a Christian conscience.

sing them by their procurement to
establish the ambitious prelacy, &
to erect vp their idol againe, wyth
the romish masse. God (in whose handes are the hattes of kinges) open the hart of the quenes maiesty
to espiethem out what they be, &
so to weede them out, that thei no
lenger be suffered to trouble the
congregation of God, and to poi-
son the realme with their pope ho-
ly doctrine. God almightie for his
sonne Iesus Christes sake, deliuer
the quenes hyghnes and thys her
realme from the proude prelates,
which ar as profitable in the chur-
che of Christ, as a polecat in a war-
rin. Their felowshyp is noisome,
their absence is right necessarye.
To conclude (my brethren) I com-
mit you to God, and to the power
of his word, which is able to esta-
blish you in al truth, his spirite be
with you, & worcke in you that ye
may alway be mindful of your du-
ties towarde hym, whose you are
both body & soule, whom se that
ye loue & serue, dread & obeie, be-
fore al earthly powers, and for no

Iob. xii.

Prou. xv.

Psa. xliii.

l. lxxviii.

Actes. xx.

Math. x.

Exod. i.

Deut. iiii.

B. ii,

thing

A soueraigne cordial
thing vnder the heauē defile your
Rom. xii. cōsciēces in the sight of god. Dis
semble not with his word, god wil
i. Pete. ii, not be mocked, nay, thei þ dissēble
with him, deceiue thē selues. such
Mar. viii, the lord deny & cast out at the last
Math. x. day. Suche as beare ii. faces in one
Apoa. iii. hooe, such as play on both handes
Heb, xiii, des, such as deni the known truth
such as obstinately rebel against it,
al such with their partakers, shall
the Lord destroi. God defend you
from al such, & make you perfit
vnto the end. Amen.

Feare not for death, passe not for
bandes,

Only in God put thy whole trust.

For god wil require thy bloude
at their handes.

And this thou dost knowe, that
once die thou must,

Onely for Christ thy life if thou
gyue:

Death is no deathe, but a meane
for to lyue.

FINIS.

In your praiers remember me your
brother and setuaunt in the
Lord Iesus Christ.

A GODLY PRAIER.

BE mercyfull vnto ys (O Lord God of mercies) and destroy vs not in thi wrath. we haue offēded (O lord) we haue trespassed agaynst thee, therefore hast thou now visited vs with thi heauy hād, suffering our enemies to triūphe ouer vs. But yet (O Lord) our hope is in thee, that thou wilt not forsake vs, nor leaue vs, which put our trust in the. Hear vs (O Lord) for thi sonne our Lord Iesus Christes sake, and gyue not thy people to be a praye vnto the wycked for euer, O Lorde in thee haue we trusted, let vs neuer be cōfounded. Haue mercy vpon vs, and after this great miseri, shew vs the light of thy countenaunce, that we may se the brightnes of the gospel againe, to thy great glory, and our great comfort, and to the saluatiō of thy people. Tourne vnto vs (O Lord) that betourned vnro the, & by thy holy spirit wotke in vs, that we neuer retourne from thee anye more, but alway walke in thy holy feare, as it besemeth thy children. Withdraw (O Lord God) thys thy
B, iiii. heauy

A godly praier.

**heauie displeasure, and be mercys
ful vnto vs. Let not thy enemies of
thy woord, spoile thy seruantes,
neither gyue thy people to be an
euerlasting stocke to the foolish.
Finally (O Lord God) deale with
vs after thy accustomed kyndnes.
As thou art iustlye displeased for
our synnes, so be fauourable to vs
that repēt the same, that thou maiest
be known a righteous God, ful
of pitie and compassion. Graunt
this we beseeche thee, for the
bloud of Iesus Christ, to
whom with the & the holye
ghost be al honour,
praise and glo
rie, worlde
Without
end
Amen,
(.v.)**



